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THE NEGRO FARMER

Vol. 2, No. 7 Tuskegee Institute, Alabama, April 24, 1915

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"That's None Of Your Business, Sir," She Said

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Mr. Booker T. Washington, in his annual address to the National Negro Business League, at Muskogee, Okla., urged the farmers to

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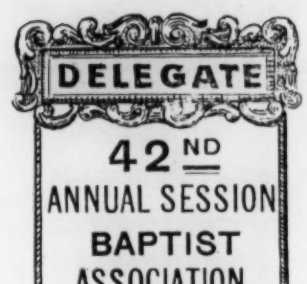

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THE NEGRO FARMER

Published Bi-Weekly in the Interest of the Home, Farm and Garden; especially devoted to the Interest of Negro Land Owners and Tenant Farmers and Those With Employ Negro Labor. The Only Negro Farm Newspaper in the World to be Circulated Among 2,000,000 Black Farmers

Vol. 2, No. 7 TUSKEGEE INSTITUTE, ALA., APRIL 24, 1915 **5c Per Copy. $1.00 Per Year**

This Issue of The Negro Farmer does not discuss Farm Crops, but Deals with a "Crop" of Sane and Sober Men and Women Whom the Colored People Desire to Grow through Temperance Principles.

A Sober Race Is a Powerful Race.

WHY A TEMPERANCE NUMBER OF THE NEGRO FARMER

The Letter below from the Good Order League of Franklin County, Florida, is representative of a number of letters and telegrams being received by the Editor of The Negro Farmer. Being unable to make proper compliance with the requests which they contain, in all cases, it has been decided to make this number of the paper one in favor of "Temperance Among Colored People." In particular, is it appropriate that this paper, appealing as it does to the rural colored population who form so large a percentage of all Negroes, should consider the relation of colored people to temperance. The letter referred to above is as follows:

GOOD ORDER LEAGUE
Of Franklin County

Apalachicola, Fla., March 29, 1915.

Hon. Isaac Fisher,
Tuskegee, Ala.
Dear Sir:

We are in the midst of a prohibition campaign in this County and hope to close the saloons at an election to be held on May 1st. Nearly one-half of the population of this city are colored people. A good number of them are for prohibition and some of them are opposing us in this campaign; others are undecided which course would be the best for their race.

Your essay in EVERYBODY'S MAGAZINE on "What We Know About Rum," places you in the forefront of your race, and indeed a leader of both races, on the advanced thought on this great question, and your views will have great weight, especially with your race, in arriving at a correct position to be taken on the question of eliminating the saloons as legalized traffic.

Will you not consent to write us a letter to be used in the campaign, giving some reasons, as you see them, why the elimination of the saloon is to the vital interest of the colored race? Our colored people know of your brilliant article on the subject, but a personal message to them here at this time will aid them to reach a right position on the subject and will, beyond question be the means of aiding us to win a victory at the coming election.

Thanking you in advance for a reply, I am,

Yours very truly,
W. P. Dodd,
Chairman, Publicity Committee.

IS THE TEMPERANCE CAUSE GOING TO WIN?

Colored People, like every one else, wish to know the chances for success of the temperance cause. The facts below will show that the cause is "marching" on.

In the 62nd Congress, only a few months ago, there was presented an argument on the liquor question and the following facts were stated:

Eight States have put the traffic in liquors totally under the ban. Maine has steadfastly adhered to this policy for long years. In several recent gubernatorial canvasses of Georgia the line has been drawn on liquor and the prohibitionists won the nomination. (S., 16, 17.) The change in sentiment can not be truly measured by the fact that total prohibition has been adopted in 8 States because this wholly overlooks all evidence of changed sentiment in the States which do not go to the length of total prohibition. Two-thirds of the United States have been voted dry by the people of the various States. (H., 55.) There are only three States in the Union which do not have either prohibition or local option. (H., 127.) By one form of action or another, a little over 26,000,000 now live in territory from which the saloon has been legally excluded. (H., 124.) Iowa has 99 counties; only 12 are wet. It has 830 cities; 123 are wet. (H., 262.) Louisiana is 70 per cent dry. (H., 264.) Connecticut has 168 towns, of which 75 are wet. (H., 345.) In Missouri 60 out of 114 counties have voted out the saloon, and the dry counties have 54 per cent of the population. (H., 252.) On the average about half the cities and two-thirds of the towns in Massachusets have voted dry. (H., 258.) In Indiana's 1,015 townships 825 are dry. So are 300 incorporated towns, 18 cities, and 24 counties. Out of her 2,700,000 population, 1,500,000 live in dry territory. (H., 259.) In South Carolina 90 per cent of the licenses are held in the 6 dispensary counties and only 10 per cent in the 37 prohibition counties, and liquor has been voted out

of 37 of the 43 counties, leaving only about 15 towns and cities where liquor can be secured legally and leaving about 1,200,000 people in prohibition territory. (H., 166.) In Michigan 39 counties are dry. (H., 262.) In North Carolina, when four-fifths of the State was dry on local option, and had been so for years, State-wide prohibition carried by 40,000 majority.

(S. means Hearings in the Senate; H. means Hearings in the House.)

Mark you, this was but a short time ago; and yet the Temperance Educational Quarterly shows us that by April, 1915, nineteen States have voted liquor out of their territory. The record is as follows:

Prohibition Situation in the States Brought Down to Date

Prohibition States prior to September 1, 1914: Maine, Kansas, Georgia, Mississippi, North Carolina, North Dakota, Oklahoma, Tennessee, West Virginia.

Prohibiton's March Since September 1, 1914

Virginia—September 22, 1914, Virginia voted for constitutional State-wide Prohibition, effective November 1, 1916.

Colorado—November 3, 1914, Colorado voters adopted State-wide constitutional Prohibition, effective January 1, 1915.

Arizona—November 3, 1914, Arizona voters adopted State-wide constitutional Prohibition, effective January 1, 1915.

Oregon—November 3, 1914, Oregon voters adopted State-wide constitutional Prohibition, effective January 1, 1916.

Washington—November 3, 1914, Washington voters adopted State-wide constitutional Prohibition, effective January 1, 1916.

Alabama—January 21, 1915, the legislature of Alabama enacted a State-wide Prohibition measure, effective July 1, 1915.

Arkansas—February 5, 1915, the Arkansas legislature enacted a State-wide Prohibition law, effective July 1, 1915.

Iowa—In February, 1915, the Iowa legislature voted to submit to the people a constitutional State-wide Prohibition amendment, to be voted on at the general election in 1917, provided the legislature of 1917 ratifies; Prohibition to become effective January 1, 1917. Then the legislture repealed the mulct law, effective January 1, 1915, thereby making Iowa dry under statute after January 1, 1916.

Idaho—In February, 1915, the Idaho legislature passed a statutory Prohibition law, making the State dry January 1, 1916. It also voted to submit to popular vote, to be taken at the election in November, 1915, on the question of constitutional amendment, effective January 1, 1917.

Montana—In February, 1915, the Montana legislature voted to submit to the people at the November, 1916, election, a statutory measure, which, if adopted, makes Montana a Prohibition State December 31, 1918.

South Carolina—In February, 1915, the South Carolina legislature voted to submit to the people on September 9, 1915, a statute, which if adopted, will make the State dry December 31, 1915.

New Jersey—On March 2, 1915, the Senate of New Jersey passed a bill granting to municipalities the right to vote on the liquor question.

Utah—On March 1, 1915, the legislature of Utah voted to submit to p pular vote a constitutional amendment, at the 1916 election. This was vetoed by the governor.

..Vermont—In February, 1915, the lower house of the Vermont legislature voted to submit to popular vote on March 7, 1916, a constitutional Prohibition measure, which would go into effect May 1, 1916.

Minnesota—On February 25, 1915, the legislature of Minnesota passed a county option law, effective immeditely.

South Dakota—On March 2, 1915, the legislature of South Dakota voted to submit to popular vote at the election in November, 1916, a constitutional amendment, effective January 1, 1917.

Miscellaneous

The West Virginia legislature has amended the Yost Prohibition law so as to make it stronger. The legislature of North Carolina has voted to submit to the people at an election, August 1, an anti-jug law, which forbids the shipment of liquor into the State.

A Prohibition bill has been introduced in the Senate of Michigan, leaving to the people at the general election in 1916, to enact a State-wide statute.

A bill has been introduced in the legislature of New Mexico providing for a vote on State-wide Prohibition.

A drastic Prohibition bill is before the Minnesota legislature, introduced by Senator E. E. Dobeck.

Over the governor's veto, the legislature of Alabama has passed a law forbidding liquor publicity in newspapers or by other forms of advertising.

A bill has been introduced in the Missouri house of representatives providing for the submission every four years of a State-wide Prohibition amendment.

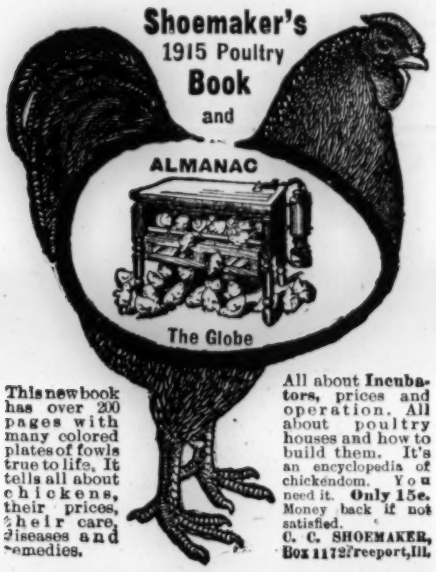
DRUNKEN NEGROES AND "JIM CROW" CARS

It is hard to think of a condition of travel more uncomfortable and barren of comforts than is to be found in the cars usually set aside for colored people on the railroads. And when to dirty cars, tired bodies because of lack of sleeping-car facilities, hunger or indigestion, because of such limited chances to get decent food—when to all this you must add a drunken, vulgar **Brute,** with breath like the house of death, manner less gentle than the hog's, voice like a trumpet and intelligence of the goose, you have made travel for the most ordinary colored person a cruel punishment.

If there must be the "Jim Crow Cars," Negroes owe it to themselves to try to keep drunken Negroes and drunken white people out of them. A vote for prohibition is a vote for sober people in the cars where we ride. God knows they are unspeakably miserable enough in appointments without the presence of the drunkard.

The United States Department of Labor states that 72 per cent of agriculturists, 79 per cent of manufacturers, 88 per cent of tradesmen and 90 per cent of railroad officials discriminate against men who drink. What stronger arguments against the liquor habit could be produced? Think it over.—could be produced? Think it over!—The National Advocate.

FOR SALE POLAND CHINA PIGS bred gilts and sows, two Hornless Shorthorn bull calves. J. S. Officer, Sparta, Tenn.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FARMERS' DICTIONARY

The "Big Words" and Events Explained

In the Matter of Strong Drink

Temperance—Moderation and, in another sense, complete refusal to indulge in alcoholic drinks.

Prohibition—Forbidding by law the sale of alcoholic liquors as regular drinks.

Local Option—The right of settling by popular vote within certain districts whether alcoholic drinks shall be permitted to be sold within the district in question.

License System—That method by which persons who take out licenses are permitted to sell alcoholic drinks.

Law to Divest Alcoholic Liquor of its Inter-State Character

Under former United States laws and decisions liquor shipped from one State into another became a part of inter-state commerce, that is, commerce between the States; and even though one State had made the sale of alcoholic liquors unlawful, it had no power to prevent other States from shipping liquor into its territory.

This condition was altered by a law with title as above which gave a State authority to prevent the shipment into its territory of alcoholic drinks against its laws. This law was passed over the President's opposition on March 1, 1913.

"Wet" Territory—Those States where alcoholic drinks are permitted to be sold by law.

"Dry" Territory—Places where it is against the law to sell alcoholic drinks.

Total Abstinence—The act of refraining from the use of alcoholic drinks as a beverage.

"Moonshining"—Making alcoholic drinks illegally or contrary to law. It is so-called because the practice is usually carried on at night. A person who makes liquor in this way is called a "moonshiner."

"Blind Tiger"—A place where alcoholic drinks are sold secretly and contrary to the law and without license.

"Bootlegging"—This is a term that was originally or first applied to persons who carried alcoholic drinks about with them concealed in their boots and which they sold contrary to law. It now includes any person who carries liquors from one place to another and sells them contrary to law.

High License—Licenses fixed at so high a rate as to discourage the increase of saloons. It never does so, however.

Fermented Drinks—Such beverages as are made from substances like corn, the sugar or saccharine matter in which has been changed to alcohol by the use of the yeast plant or Torula.

DRUNKEN NEGROES AND DRUNKEN WHITES AND "DRUNKEN" RACE RIOTS

A drunken Negro starts trouble. A drunken white man starts trouble. While the relations between the two races remain unsettled, these two "gentlemen" are dangerous to all. Good white people and good colored people, both realize how dangerous these parties are to both races which should live in peace. These "gentlemen" start many riots; and when men's blood is hot, you can't reason with them.

The Negro must not stop to argue about a man's right to get drunk. It is agreed that a man should be permitted to get drunk if he pleases; but there is not logic enough in the world to convince people that a man has the right to get drunk and by some fool act or fool word or foul deed set peaceable white and colored neighbors against each other, light the torch, and set up anarchy.

The Negro's interest is bound up in Prohibition because it makes it harder for anybody to get rum and start trouble.

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We ship from $2.25 worth of fish to a car load
Write for our prices today. They are right

ASK THE TUSKEGEE INSTITUTE

THE NEGRO FARMER

Published Every Other Week, in The Negro Farmer Building, Greenwood, by THE NEGRO FARMER PUBLISHING CO.

ISAAC FISHER....Editor and Business Mgr.

Entered as Second-Class Mail Matter, February 14, 1914, at the Post Office at Tuskegee Institute, Alabama, under the Act of March 8, 1879.

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SATURDAY, APRIL 24, 1915

MEMBER NATIONAL NEGRO PRESS ASSOCIATION

The Editor's Page

SOME SPECIFIC REASONS WHY NEGROES SHOULD SUPPORT PROHIBITION AND TEMPERANCE

1. In the severe industrial competition now going on, all of the industrial races, that is, those engaged most largely in industrial pursuits, must have strong, healthy bodies.

The American Society for the Study of Alcohol and other Narcotics has shown that not only is alcohol a poison, but it makes the body more subject to disease. (See Fisher's "What We've Learned About Rum," Everybody's Magazine, September, 1914, p. 387.)

2. For the years which are before the Negro race, during which they must prove themselves worthy or be pushed entirely to the rear by more worthy races there is needed the highest quality of brain power.

The British Association for the Advancement of Science has proven that alcohol weakens—lessens—the brain power.

3. Great corporations are beginning to refuse employment to persons who drink alcoholic liquors.

The Negro needs employment if any race does and he must keep sober.

4. Labor Unions are refusing to admit persons as members who use alcoholic drinks to excess.

Already excluded from a great number of the labor unions, the colored man should not further shut himself out from these unions, which means shutting himself out from work, by intemperance.

5. The Negro can accomplish most for his race if he can lengthen his life.

It is now definitely known that intemperance shortens life.

6. Alcoholic drinks seem to dispose colored people to the commission of crime.

We are too poor, we are too helpless to fall into the hands of the law which never overlooks an offense committed by a Negro. Every teaching of reason warns us to avoid everything which begets or leads to crime.

7. In almost every case, the outbreaks on the side of Negroes and on the side of white people, which lead to race riots and render life so unsafe, are hatched in the saloons.

If there were not another single argument against liquor, this one should be enough to make every colored person support the cause of temperance.

8. Whatever recognition the Negro receives in any department of human activity will be for the possession of the best traits.

No one has been heard to say, thus far, that liquor and intemperance ever made a better husband or father, a better workman, a better professional man, a better soldier, or a better citizen. They do not even make a man good in any of these lines, to say nothing of better.

9. The forces fighting for prohibition are those to whom the Negro has to look for fairness and justice in the main.

10. The problems which the Negro must solve during the next 50 years require a sober race. No drunken people can meet the tests to be imposed upon us.

11. Finally, to a race which has always believed in the Bible and stood in fear of the great Judgment, it should not be necessary to say that colored people should support the cause of temperance because in the Holy Scriptures it is written in words true and plain that no drunkard shall ever inherit the kingdom of heaven.

—ISAAC FISHER.

THE NEGRO NOT THE GREATEST DRUNKARD IN AMERICA

In prosecuting the investigations in the Liquor Problem which lead to the writing of the essay, "What We Have Learned About Rum," the Editor was greatly impressed with the favorable showing made in the statistics of drunkenness by the Negro in the United States.

This showing did not harmonize with the latest impression to the effect that, in addition to his other sins, the Negro is a great menace on account of his weakness for alcoholic drinks. And the decision was made that at some opportune time some of the facts should be given publicity. It is not for a moment denied that Negroes drink more intoxicants than are good for them, but so long as the facts do not justify the statement that they are the most drunken of the population, it becomes a duty to deny any statements which would fix upon them the stigma of being a drunken race.

In another place in this paper it will be shown why Negroes must stand with the forces which are working for temperance; but the arguments will be made because it is right and best for the race to so stand and not because the race is the most drunken in America.

The Famous Committee of Fifty

The famous "Committee of Fifty" which published its report on the medical, legislative, ethical, and economic aspects of the liquor question in 1900 was made up of one of the most distinguished and disinterested bodies of American scholars and publicists that ever studied a question. If their conclusions were biased, we shall not hope to have an unbiased committee report. This Committee tabulated some valuable facts relative to the Negro and the drink evil; and because the findings were so authoritative, some of the conclusions are brought down here.

Negro Drunkenness as Related to his Poverty

A pretty fair way to judge of the effects of drunkenness upon the eco-

nomic welfare of a race is to determine to what extent alcoholism makes paupers and dependent children. The Committee of Fifty examined 33 charity organization societies and 11 children's aid societies and schools, and received further information through officials of 60 poor-houses and 17 prisons and reformatories. Their findings on the subject of drunkenness and poverty are indicated in the following tables—

Table 1.—Persons Forced to ask for Poor-house Aid Because of Drunkenness

Colored Persons		
Poverty due to Personal Use of Liquor	Poverty not due to Personal Use of Liquor	Cause of Poverty not Stated
9 per cent	86 per cent	4 per cent
White Persons		
Poverty due to Personal Use of Liquor	Poverty not due to Personal Use of Liquor	Cause of Poverty not Stated
19 per cent	44 per cent	6 per cent

Here it is clearly shown that only 9 per cent of the Negroes who were being cared for by charity owed their poverty to the use of liquor, while 19 per cent of the cases of poverty in the other race was due to liquor.

Table 2.—Persons Forced to Beg Poor-house Aid Because of Drunkenness of Other Persons.

Colored Persons		
Poverty due to Drunkeness of others	Poverty not due to Drunkeness of others	Cause of Poverty not given
5 per cent	67 per cent	27 per cent
White Persons		
Poverty due to Drunkeness of others	Poverty not due to Drunkeness of others	Cause of Poverty not given
9 per cent	54 per cent	35 per cent

Here it is shown that only 5 per cent of the Negro dependents had come to poverty through the drunkenness of other persons, as against 9 per cent of the other race.

The committee, after prosecuting its inquiries among Negroes in the South and in the North and among white people in the South whose testimony bore out that which the Negroes had given, wrote the following comment:

"The survey completed tends to establish three important facts: (1) that comparatively few Negroes are habitual drunkards, (2) that intemperance is only accountable for a small part of the Negro's backward condition, his poverty and anti-social conduct, and, (3)that but in exceptional cases is inebriety a barrier to his steady employment. Evidence of an alarming increase in drunkenness is wholly wanting, but both as to country and city Negroes it is generally observed that the drink habit has the firmest hold on the younger members of the race.

Destitute Children

The Committee found that of the children who were being supported by charity 39 per cent of the Negro children were destitute because of the intemperance of their parents and 46 per cent of the white childen were so destitute.

DENIED THE BALLOT IN MANY STATES, NEGROES MUST VOTE "RIGHT" WHEN GIVEN A CHANCE—TEMPERANCE IS IN THE DIRECTION OF RIGHTEOUSNESS

To prove that he would use the ballot for the very highest good of his community if given a chance, the Negro must be careful and vote for measures which are of far-reaching value to a community, every time the opportunity comes. Other races may vote as seems wisest for the time; but the Negro—the man who is permitted to make no mistakes in the United States—must vote for what is best.

There is a great deal of argument as to whether prohibition or local option or license is best for a city, county or State, but nobody has yet said that the drunkenness caused by alcoholic liquors made man, city or State better; nobody has claimed that a drunkard made a better citizen than a sober man.

The progress of the world toward justice, toward brotherhood, toward mercy and truth has been directed by sober men. If these things be true, the Negro must vote on the side of temperance as being best for man and State. By so doing, he will prove that he votes as a statesman and not as a politician.

Let it not be said that a Negro vote, if counted, means one more vote for a great enemy of the human race; but rather let it be said that—"We do not generally permit Negroes to vote, but whenever they do go to the polls, their votes are on the side of righteousness and civic morality and progress."

RELATION BETWEEN INTEMPERANCE AND CRIME AMONG NEGROES

This question is not easily answered. Few court dockets keep a record of the statistics of drunkenness by color of offenders; and very little of evidence to be had is of much value. Even the statistics of the Committee of Fifty do not form a satisfactory basis for a general conclusion on the subject, that body having studied the convicts in but one prison containing a large number of Negroes, i. e., the one at Richmond, Virginia.

Nevertheless their findings are not wholly without value. The Committee said: "Whether we regard intemperance as a principal or as a general cause, it is seen to effect more vitally the criminal condition of the Negroes than that of the whites. In the first instance we get a lower percentage by about 2 per cent, and in the second by about 10 per cent in favor of the whites. In other words, while the statistics of poverty as well as pauperism disclose far less intemperance in the colored race, and, as we have shown in another chapter, all evidence of a general character points to the same fact, Summary V. tells us that among criminals the conditions are reversed," that is, drunkenness is responsible for a greater proportion of crime among Negroes than among white people.

For the good of the Negro, then, if these conclusions are correct, temperance in drink is a necessity because the race must reduce its volume of crime, if it would merit further consideration by the nation.

WHEN HE SHOULD LAUGH

"Now, Silas," said the speaker, "I want you to be present when I deliver this speech."

"Yassuh."

"I want you to start the laughter and applause. Every time I take a drink of water you applaud, and every time I wipe my forehead with my handkerchief you laugh."

"You better switch dem signals, boss. It's heap mo' liable to make me laugh to see you standin' up dar deliberately takin' a drink o' water."—Washington Star.

WOMEN'S DEPARTMENT

A Woman Reader Talks of Husbands and Wives

Stroud, Alabama, April 4, 1915.

Editor of The Negro Farmer.

Dear Mr. Fisher:

Please allow me space in your great paper, as my husband is a subscriber of it, and I do enjoy reading your paper so much. I like your paper better than any other paper of its kind. I think, Mr. Fisher, that you are more than worthy of the place you occupy. I always look first, after getting an idea of the front page, for the Editor's page which is always full of good sense, and will aid the most discouraged man or woman and will give them new courage..

I have often thought of writing the Editor a few words for publication; then I would ask myself this question: Would it be of any good to the Negro Race for me to write, as I always like to do good or be sure that I do no harm. For though I might write as if I were an Angel, if my life were contrary to that, someone who reads this paper would know it. And for that cause it would affect the good others might do. So I think everyone ought to be careful, because what I write does not make me better.

To The Young Married People

If you wish to be successful in life you must start right; agreeing upon what you mean to accomplish in this life and working to that effect. Get hand in hand with the right object in view and if life holds out success will be your gain.

The young husband should be willing to lay aside the pleasures that he used to enjoy with his many girl friends and look upon his wife as being the most beautiful woman he ever met. Of course, she is, if she is the right kind of woman and he the right kind of man, with the right kind of love for each other.

Now young husband and wife, do not fool yourselves and think you can start with what your parents may give you and go on to success on flowery beds of ease. Of course, it will be easier for you than it was for your parents if you are awake, and you had better be awake; for if some one has to awake you, you will certainly have to pay for it.

To The Wife

Be a helpmeet for your companion, Help him, if you can, to earn a dollar; if you cannot, then help him save one; for a dollar saved is a dollar made. You can help him by using economy in the cook kitchen, in the serving room, in the poultry yard and in other different places about the home.

A man's business should never be so bad that he would be afraid to tell his wife about it. If I were a man and could not afford to let my wife know about my business I would think I had made a mistake and got someone else's wife. And if my husband would not tell me all about his business I would be willing to grant him a divorce so that he could get his wife. Why? Because we could not be truly one, but two. The Bible teaches that a man and his wife are not twain, but one.

Hoping to help some young home, I am, Yours respectfully,

(Mrs.) Lillie Ellison.

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NEGROES MUST STAND WITH THE FORCES THAT WORK FOR RIGHTEOUSNESS ON THE TEMPERANCE QUESTION

Without discussing at all the question of the effects of intemperance, it cannot be emphasized to much that it is the highest part of wisdom for Negroes to stand with those forces which represent the moral and religious sentiment of the Nation.

However true it may be that the church in America is more silent on the questions which affect the colored people than any other institutions, despite the fact that in the interpretations of the messages of Christianity, as they are given from pulpits all over the country,there seems to be no word ringing and without reservations concerning the duty of municipality, of State and Federal Governments toward the colored people who, through haltings, mistakes, stumblings, but earnestness deep and constant are struggling upward toward self-respect and usefulness, despite the fact that even the church itself seems to foster injustices and proscriptions on the account of color—in the very face of all this, let it be forever remembered that every privilege, once denied, which the Negro now enjoys, was either given to him or safe-guarded for him by the abiding sense of righteousness of the devout people who composed the church and who represented in their lives the teachings of the Nazarene; and by those who were not in the church but who stood for righteousness, just the same. This is and must be the verdict of history.

The Negro's Hope Rests in Christianity

If Christianity, **as applied in the United States**, has not uncompromisingly opposed all injustices to the Negro, the forces that war against Christianity and against the religion of Judaism have done still less for the colored man, and without the restraining power of these two religions would have done less. Wisdom points the Negro now, as she did in the sorrowful days gone by, to that group which gathers around the precepts given to Israel and the sublime teachings of Jesus Christ, and bids the darker man join cause with them.

Who Stands for Righteousness? Who Against Righteousness

In trying to name the forces which stand for the best in the life of individ-

ual and Nation and those which do not. it will be useless to name those which do not. That intemperance is a curse to the individual and to society has been forever settled by science. The only questions for debate are whether a man should be permitted to ruin himself and whether another man or set of men shall be granted license to help him destroy himself and impose burdens upon society. Resolved into its elements, that is all that the argument about "individual rights" and "constitutionality" and "State Rights" amounts to.

All religious bodies are not standing for temperance; but so many are that the Negro will be safe in this case if he joins himself to the "Chariot" of those who do. And even the churches which are not openly fighing intemperance believe that intemperance is a curse, but hesitate to attack what seems to be some very imporant private and public rights.

In making a plea that on purely selfish grounds, if no other, the Negro stand with the forces which have helped him in the past, it is pertinent to bring down here the names of those organizations which are working for temperance so that the colored people may see how glorious is the company with whom they are asked to work. In the list below are represented many churches and denominations, whose names do not appear; and many others who while believing in temperance principles wish the matter to be left to the State rather than Federal control. To the congress of the United States it was stated that the following are some national organizations that have declared officially for constitutional national prohibition:

Woman's Christian Temperance Union.
Prohibition Party.
Anti-Saloon League.
National Temperance Society.
Connecticut Temperance Union.
Sons of Temperance.
Denmark Woman's Christian Temperance Union.
Methodist Church Temperance Society.
Catholic Total Abstinence Union.
Asian Armenian Dry Forces.
National Good Citizenship Movement.
City of Auburn Temperance Association.
Woman's Temperance League of America.
Inter-collegiate Prohibition Association.
American Temperance Board of the Christian Church.
Temperance Society of all Churches of Utah.
Lincoln Chautauqua.
Voters' Information Bureau.
American Christian Convention.
Friends' Church Temperance Society.
Five County No License Leagues of Southern Pennsylvania.
Ten Million Welfare League.
Civic Federation of Iowa.
Good Templars.
Twentieth Century Pledge Signing Association.
National Prohibition Committee.
Presbyterian Temperance Board.
Friends' Church Temperance Association.
Temperance and Purity Department of the Kentucky Sunday School Association.
Lincoln-Lee Legion.
Catholic Woman's Auxiliary.
Kansas State Temperance Union.
North Dakota Law Enforcement League.
Scientific Temperance Federation.
Ohio Senior Loyal Temperance Legion.
Woman's Christian Union.
Polish Catholic Total Abstinence Union.
Civic League of Indiana.
International Reform Bureau.
National Reform Association.
West Virginia Ratification Temperance Association.
Evangelical Lutheran Temperance Committee.
National Temperance Bureau.
Interchurch Temperance Federation.
Dominion Temperance Alliance.
Church.
Catholic Church.
Methodist Episcopal.
Methodist Episcopal Church, South.
Presbyterian.
Disciples.
United Presbyterian.
Friends.
Brethren.
Baptist.
Congregational.
Church of Jesus Christ of Later Day Saints (Mormon.)
Lutheran.
Evangelical Lutheran.
Salvation Army.
Universalist.
Evangelical Association.
United Evangelical Church.
Reformed.
Moravian.
Methodist Protestant, 20 Churches.
International Sunday School Association and representatives from many Sunday Schools.
Bible Class Department of the Methodist Episcopal Church, South.
Young Men's Baraca Movement.
Catch My Pal Movement.
Ohio Sunday School Association.
Presbyterian Brotherhood.
German Temperance Society of Mennonite Church.

Young People's Societies

Christian Endeavor.
Epworth League.
Young People's Christian Union of the United Presbyterian Church.
Young People's Alliance of the Evangelical Church.
International Young Men's Christian Association.
Railroad Young Men's Christian Association.
Methodist Home Missionary Society.
Young People's Civic League.
Union Club of Greater Cincinnati.
Gideons.
Keystone League of Christian Endeavor.

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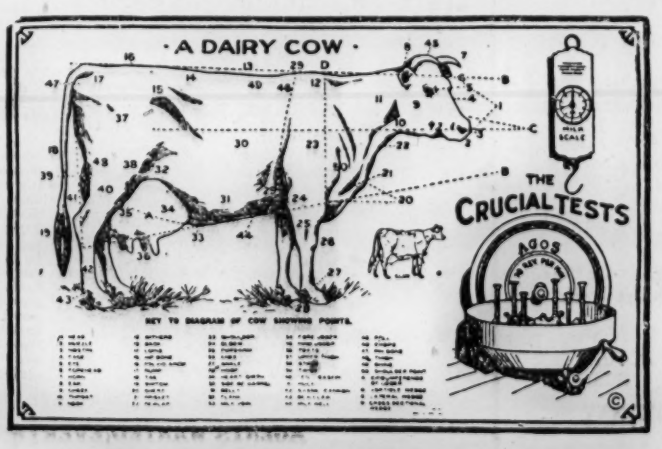

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United States House of Representatives.
Republican Party (in official) (omitted.)
The Friends of Abraham Lincoln and Henry W. Grady.
Christian Instructor, Pittsburgh.
Ohio State Federation of Colored Women's Clubs.
All Humanity (omitted.)
Also God, Home, and Native Land.
United Society of Christian Endeavor.

If the colored people cannot trust their interests to these bodies, they most certainly cannot trust them to the saloon. If the religious forces of the nation whose principles are founded in justice, in uplift for all, are doing little for the black man, what helpful things are the saloons doing? The colored people are safer with the professed forces of righteouness, whatever their faults.

STATEMENT OF OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., OF THE NEGRO FARMER, REQUIRED BY THE ACT OF AUGUST 24, 1912 FOR APRIL 1, 1915

Published Bi-Weekly at Tuskegee Institute, Alabama. Editor and Business Manager, Isaac Fisher, Tuskegee Institute, Alabama.

Owners: (If a corporation, give its name and the names and addresses of stockholders holding 1 per cent or more of total amount of stock.) A corporation: Booker T. Washington, Emmett J. Scott, Charles H. Gibson, Warren Logan, Robert R. Taylor, G. R. Bridgeforth, all of Tuskegee Institute, Alabama; J. B. Bell, 2121 German St., Houston, Texas; George W. Clinton, Charlotte, N. C.; G. W. Franklin, Jr., 721 Chestnut St., Chattanooga, Tenn.

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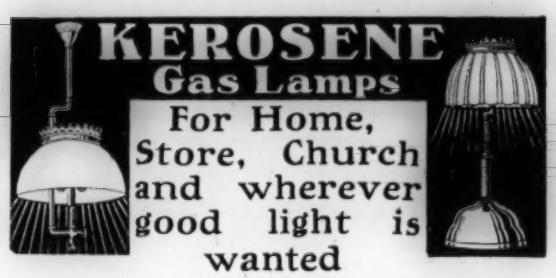
There are none.

(Signed) ISAAC FISHER,
Editor and Business Manager.

Sworn to and subscribed before me this First day of April, 1915.

WARREN LOGAN, Notary Public.
My commission expires in 1916.
(Seal)



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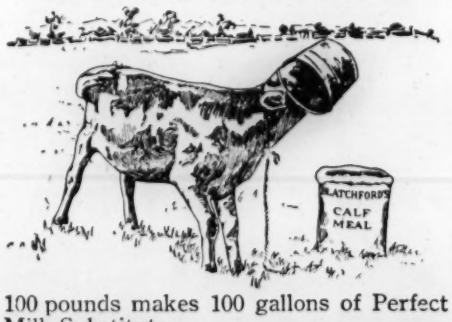

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WINNERS FROM THE SOIL

Colored Heroes of the Farm

A Colored Farmer, B. S. Sands, of Tallapoosa County Raises his Food Supplies at Home

Waverly, Alabama,
April 1, 1915.

Editor of The Negro Farmer:

Please have a space in the paper for this report of one of the colored farmers in Tallapoosa County, Mr. B. S. Sands. He always does grow his food supplies at home. He has plenty of meat, corn and fodder, and two good milch cows; also enough syrup to do him and his family and plenty of peas and sweet potatoes. He has planted three acres in wheat, four acres in oats and one acre in sugar cane. He will have 20 acres in corn and a little cotton this year. He says that cotton has ruined the State and that times will not be better until we learn to grow our own food supplies at home. The greatest mistake we have all made is that we did not grow our food supplies at home. When I was a boy there were plenty of wheat mills and grist mills in the county, but there are but few now.

We have one of the best County Supervisors in the country, Mrs. E. B. McNeal. She came here and worked up Pleasant Grove School, and this term we have a little industrial work in the school. She has organized a School Garden Club for the larger girls. She has done a great deal for the community since she has been here. Miss Mary L. Sands is President of the School Garden Club. Mrs. Julia Sands has sold $10.25 worth of chickens this year.

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